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ARCHAEOLOGY AND THE BOOK OF GENESIS

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III. The Flood

A. The Sources

1. *The evidence of geology.*—Geology knows of many times when continental areas were depressed so that they were covered by the waters of the ocean. The only deluges that concerned man were those that occurred after his appearance on earth at the end of the Tertiary age. Several such are known in the Quaternary, or Pleistocene, period. The four glacial epochs of this period were caused by abnormal elevation of the continents, and the three interglacial epochs were due to subsidence of large areas. Besides these continental deluges, science knows of a number of local floods that were caused by the overflow of rivers or by depression of limited areas.

2. *The biblical account in Gen., chaps. 6-9.*—The biblical account of the Flood in Gen., chaps. 6-9 is composed of alternate extracts from the J and the P documents of the Hexateuch. The relation of the two sources is exhibited in the following table:

The Flood	J	P
The wickedness of men....	6:1-7	6:11-13
Noah finds favor.....	8	18a
Command to build an ark.		14-16
Command to enter the ark. 7:1		18b
Animals to be taken.....	2-3	19-21
The Flood is coming.....	4	17
Noah obeys.....	5	22
He enters the ark.....	7-9	7:13-16a

The Flood	J	P
Yahweh shuts him in.....	16b	
The Flood comes.....	10	6, 11
Duration of the Flood.....	12	17a, 24
The ark floats.....	17b	18, 20
All creatures die.....	22-23a	21
Those in the ark escape...	23b	8:1a
Duration of the Flood.....	8:6a	3b
The Flood abates.....	2b-3a	1b, 2a
The ark rests on Ararat...		4-5
Noah sends out birds.....	6b-12	
The earth dries.....	13b	13a, 14
Noah leaves the ark.....		15-19
The covenant with Noah...	20-22	9:1-17
Noah's life after the Flood		28-29

The two narratives agree very closely in details. Both record that the primitive men were sinful, and that God determined to destroy them. Noah was commanded to build an ark, in which to save men and animals. The Flood then covered the whole earth and destroyed every living thing, except those that were in the ark. From Noah's three sons and their wives all the existing races of mankind are descended. The only differences in the narratives are that, according to P, Noah takes only *two* of every kind of animals, while, according to J, he takes *seven* of every clean animal; according to P, the Flood lasted 365 days, while, according to J, it lasted only 40 days; P also omits the story of Noah's sacrifice.

These stories of the Flood show the closest similarity to the Babylonian

narrative found in the eleventh tablet of the Gilgamesh-Epic. The only important differences are that the Babylonian Noah sends out three birds, a raven, a swallow, and a dove, instead of the raven and the dove of the Hebrew narrative, and that he is finally translated to dwell with the gods. In a tablet lately published by Langdon¹ the Babylonian Noah is called "the gardener." This corresponds with Gen. 9:20, where Noah, after coming out of the ark, plants a vineyard.

The Hebrew narrative cannot be the original, (1) because the Babylonian story exists in Sumerian tablets written 1,000 years before Moses, and (2) the monotheistic Hebrew form cannot be older than the polytheistic Babylonian form. Both narratives cannot be derived from a common primitive Semitic tradition because of the pronounced *Babylonian* features of the story: (1) Ararat, the mountain on which the ark landed, is nearer Babylonia than Palestine; (2) the men who came out of the ark undertook to build the tower of Babel, or Babylon; and (3) the other stories in Gen., chaps. 1-5 are of Babylonian origin.

3. *Tradition*.—In many parts of the world traditions are preserved of a deluge in which the greater part of the human race perished. These traditions are found not only in Europe and Asia, but also in North and South America, in South Africa, and in the Pacific Islands. They have an important bearing on the question of the historical character of the biblical Flood-story.

The evidential value of these traditions is conditioned upon their inde-

pendence from the Babylonian and the biblical stories. If they are derived from either of these they furnish no additional proof.

When they are closely examined, it becomes clear that most of them are secondary. Babylonian civilization penetrated all of Asia and parts of Europe in the third millennium B.C., just as Roman civilization penetrated the world at the beginning of our era. The Greek story of Deukalion, the flood-story of the Pseudo-Lucian, and the Hindu story are derived from the Babylonian account, just as evidently as is the Hebrew narrative. It is impossible to say how far the Babylonian story may have migrated in the pre-Christian centuries.

Other traditions are descendants of the biblical story. In the centuries immediately preceding the Christian era the Jews were scattered throughout the whole ancient world. They carried their literature with them, and from them the Gentiles received a more or less accurate knowledge of their Flood-story. Early Christianity spread throughout Europe and Asia and carried the Hebrew Scriptures with it. It also contributed largely to a dissemination of the Hebrew Flood-story. Mohammedanism was a Judeo-Christian heresy, and inherited the Hebrew traditions. It has spread into every part of Asia and Africa, and many savage tribes may derive their flood-stories from this source.

The only parts of the world that are not open to the suspicion of Babylonian, Jewish, early Christian, or Moham-

¹ *Proceedings of the Society of Biblical Archaeology*, 1914, pp. 188, 253.

medan influence are North and South America. Here, however, Christian missionaries have been at work since the first discovery of the New World, and the natives have been in close contact with white men who knew the biblical story, so that it is probable that many of the Indian traditions have originated since the advent of Europeans. Even where such stories existed earlier, they are known to us only through the reports of Catholic and Protestant missionaries, who may unconsciously have colored the tales that were told them so as to accord with the Bible, or have asked leading questions so as to get the natives to tell them what they wanted to hear. Whenever Christian missionaries have gone in modern times there is the possibility of such influence. Borrowing from the Bible is detected by the presence of features that are peculiar to the Hebrew story over against the Babylonian and other primitive flood-stories, such as the two animals of each kind, the duration of the flood, the sending out of two birds, the olive branch, the rainbow, Noah's three sons. It is probable that a very large number of the deluge-traditions that have been gathered by missionaries and travelers in savage tribes are not primitive but are of recent Christian origin.

When we make allowance for all these possible ways of borrowing either the Babylonian or the biblical story, there still remains an irreducible minimum of deluge-traditions throughout the world that are independent of outside influence. They are found in North and South America and in the Pacific islands. These have evidential value alongside of the Babylonian-biblical tradition.

B. The Historical Character of the Deluge-Traditions

In the light of the geological evidence the possibility cannot be doubted that various races may have preserved memory of deluges witnessed by their ancestors. This, however, is not enough to confirm the biblical story. We must show that the biblical Deluge can be identified with a particular deluge known to geology, and that this deluge is found in the traditions of other races. Let us examine the main features of the biblical Flood-story in order to see how far they are confirmed by geology and by tradition.

1. *The cause of the Deluge.*—In Gen. 6:1-7 (J) it is said that the "sons of God," i.e., beings of a divine nature, or angels, took as wives "the daughters of men," i.e., human women, and begat the Nephilim, or Giants. The violence of this race made it necessary for God to destroy it with the Flood. This is evidently pure mythology, similar to the stories of the origin of the heroes among the Greeks and other ancient peoples.

2. *The universality of the Deluge.*—Both Hebrew narratives agree that the Flood covered the whole earth, and that all men and all living things were destroyed, except those that were preserved with Noah in the ark. According to Gen. 7:19-21 (P), "The waters prevailed exceedingly upon the earth, and all the high mountains that were under the whole heaven were covered. Fifteen cubits upward did the waters prevail, and the mountains were covered. And all flesh died that moved upon the earth, both birds, and cattle, and beasts, and every creeping thing that creepeth upon

the earth and every man." Similarly J says (7:23), "Every living thing was destroyed that was upon the face of the ground, both man and cattle and creeping things, and birds of the heaven; and they were destroyed from the earth; and Noah only was left, and they that were with him in the ark." Similarly the Babylonian narrative states that the flood "rose above the mountains," and that "all mankind was turned to clay."

Of such a universal deluge geology knows nothing. The greatest geological depressions never involved all the continents at once; in fact, the depression of one part of the earth's crust necessarily caused the elevation of another part. Professor Schuchert, of Yale University, in the *American Journal of Science*, July, 1914, p. 8, states that during the whole Cenozoic era not more than from 1 to 6 per cent of North America was submerged. The proportion in Europe and Asia was about the same, and Africa was probably not submerged at all.

The fossil remains of extinct animals and plants do not prove a universal deluge. Most of these date from ages long anterior to man's appearance on the earth. The extinction of these types was due to the struggle for existence and to gradual transformation into other types. The disappearance of animals such as the mammoth and the mastodon, that were contemporary with early man, was due to hunting and to climatic changes and not to a sudden catastrophe. Geology knows no such interruption of animal life on the earth as the Noachian Flood would have caused. According to Genesis itself no species of animals was extinguished by the Flood, for

Noah preserved two of every kind in the ark. The Babylonian Noah preserved all sorts of plants as well as animals. This is not stated in the Hebrew account. A universal deluge that covered the highest mountains to a height of fifteen cubits would have exterminated plant life from the earth.

The universality of the Deluge is also not confirmed by the existence of flood-stories in many lands, for the following reasons: (1) Flood-stories are by no means universally distributed throughout the world. They are not found in Africa, except through the teaching of missionaries, not even in ancient Egypt. It is worth noting that Africa was the one continent that was not at all submerged during the Glacial age. There is also no tradition of a flood in Japan. (2) If there had been a local flood in the region in which primitive man dwelt before he spread throughout the earth, memory of this disaster might have been preserved by all the later branches of mankind. (3) If there had been a partial subsidence of all the continents after the separation of the races, a memory of this event might have been preserved by all these races. (4) Local floods in different parts of the world may have given rise to independent deluge-traditions. The Chinese tradition seems to be of this sort. It refers to a historic overflow of the Hwang-Ho in an early period. A similar disaster occurred in 1852-53, when millions of lives were lost, and fifteen years were needed to repair the damage. The Babylonian flood-story seems to belong to this class. Floods occur every spring in the low plains of the Tigris and the Euphrates, and it may

well be that the Babylonian flood-story contains a memory of a historic local disaster. Many of the traditions of the American Indians may be of this sort. (5) Flood-stories seem to have arisen in some tribes out of a confused memory of a migration across the sea into their present home. Knowing that they came in from the sea they interpret this as an escape from a deluge. This seems to be the origin of a number of the traditions of the South-Sea Islanders. (6) Savage peoples observe the fossil shells and fishes in the rocks on mountain tops, and infer from these, just as we do, that the mountains must once have been under water. Thus independent flood-stories arise as scientific theories to account for natural phenomena. (7) Some flood-stories seem to be transformed nature-myths. The flood is the celestial ocean above the firmament, and the ark is the boat of the sun in which he sails upon the waters. With religious disintegration this myth is brought down to earth and is told as history. It appears, accordingly, that there are many ways in which flood-stories could arise in various parts of the world without presupposing a universal deluge. The utmost that geology and tradition prove is that there have been deluges. They do not prove the historical character of the universal Noachian Deluge. Most modern conservative commentators assume that the Deluge was universal only so far as the human race was concerned, but this is not the idea of the biblical story.

3. *The date of the Flood.*—If we follow the figures of the Priestly Document in Genesis, we reach a figure similar to that of Archbishop Ussher in the margin

of our Authorized Version, namely, 2348 B.C. as the year of the Flood. This falls in the reign of Isbhi-ura, the first king of the Babylonian dynasty of Isin. We have copious inscriptions of this period and an unbroken history after it, and we know seven historical dynasties before the dynasty of Isin. Evidently so late a date is out of the question. Neither history nor geology knows of any extensive deluge in the Post-Quaternary or Recent period. The latest deluge that science records is the one that occurred at the close of the Glacial age not less than 10,000 years ago. Then there was a great depression of the continents and an enormous flow of water caused by the melting of the glacial icecap. Professor G. E. Wright of Oberlin in *Scientific Confirmations of Old Testament History* (1906) identifies this event with the Noachian Deluge, but the difficulty with this theory is that the date is too late to allow for the differentiation of mankind into its widely variant races. If all were descended from a single pair that lived not more than 10,000 years ago, no such differences could have been produced. Moreover, man is found on the American continent as well as in Asia and Europe at the beginning of the Quaternary age. His distribution after the Flood, accordingly, must be placed at the beginning of the Quaternary rather than in the Recent period. If we follow the biblical narrative in holding that the human race was annihilated by the Flood, with the exception of Noah's family, and that all existing races are descended from Noah, we must identify the Flood with the depression at the end of the first Glacial period. This is conservatively

estimated as having occurred about 500,000 years ago.

4. *The duration of the Flood.*—According to J it lasted 40 days; according to P, 365 days. There are no facts known to geology that indicate that any extensive subsidence and elevation of the earth's crust occurred with such rapidity, or that the melting of the glacial ice could have been so rapid as to have caused an inundation of such dimensions.

5. *The ark.*—According to Gen. 6:15 the ark was a chest 450 feet long, 75 feet wide, and 45 feet high. It was divided into three stories, and contained, according to P (Gen. 6:19 f.), "two of every living thing of all flesh, male and female, of birds after their kind, and of cattle after their kind, and of every creeping thing of the ground, and all food that is eaten." J adds to this (7:2) that there were seven of all clean beasts. Assuming the truth of the biblical statement that the Deluge was universal, we must suppose that Noah brought from two to seven of every species of land animals from every continent, including North and South America and Australia, with suitable provision for their support, and kept them all in an ark only 450 feet long for a whole year. From a scientific point of view this is, of course, impossible. Modern apologists assume that the Deluge was only local, and that Noah saved only domestic animals, but this is contrary to the biblical statements, and besides, primitive man before the dispersion of the races was

still in the eolithic stage of civilization and had no domestic animals.

We conclude, accordingly, that while there may have been a flood that destroyed many lives before the human races separated, or several floods that occurred after their separation, there is no scientific evidence of a universal deluge such as Genesis records, or of the preservation of animal life upon the earth by means of an ark. The Hebrew tradition is derived from the Babylonian, and probably preserves merely a memory of a great overflow of the Tigris and Euphrates in times that preceded the keeping of written records.

C. Religious Value of the Hebrew Flood-Stories

Although the flood-stories are not historical in any strict sense, yet, like all the other early narratives of Genesis, they have great religious value. The Babylonian tradition is completely transformed by the Hebrew narrators. The Babylonian form is grossly polytheistic. The determination of the god Bêl to destroy men is a freak of senseless anger. The god Ea warns Noah by treachery to the other gods, and teaches him to lie to his fellow-townsmen. The Flood has neither religious nor moral significance. But in the Hebrew account the Flood is the penalty which a righteous God inflicts upon a hopelessly corrupt world. Noah's salvation is the reward of his goodness and is an act of grace on the part of God, who is not willing that the human race should perish.

IV. The Origin of Races

A. The Scientific Account

The scientific account of the origin of the races is derived partly from geology, which shows us in what periods of the earth's history man first appeared in various parts of the world; partly from archaeology, which investigates the earliest products of human industry and observes their genetic relations to one another; partly from ethnology, which on the basis of anatomical structure and language determines the racial affiliation of the branches of mankind. These records that are used by science are contemporary with the period when the formation of races was in progress; they have, therefore, the highest historical value.

B. The Hebrew Accounts in Gen., Chap. 10

This chapter is composed out of alternate extracts from the Judean document (J) and the Priestly document (P). The relation of the two is exhibited in the following comparative table.

The Descendants of Noah	J	P
The sons of Noah	9:25-27	9:18; 10:1
Title of list	10:1b	10:1a
The sons of Japhet	8-14	2-5
The sons of Canaan (J),		
Ham (P)	15-19	6-7, 20
The sons of Shem	21	11:10
	(cf. 22:20-24)	
		10:22, 23, 31,
Subscription		32

In both lists the names are eponyms, that is they are personifications of races, tribes, and clans. When in Gen. 10:6 we read that the sons of Ham were Cush (Nubia), and Mizraim (Egypt), and Put

(East Africa), and Canaan; or (vs. 22) that the sons of Shem were Elam, and Assyria, and Lydia, and Mesopotamia, we are evidently dealing, not with individuals, but with races. Such genealogies are the same as if we should say, "John Bull begat Uncle Sam, and Uncle Sam begat New England, and New England begat Massachusetts, Rhode Island, and Connecticut." That these tables are not meant to refer to individuals is shown by the fact that the same names occur in different genealogical relations. This sort of personification has prevailed from time immemorial among the desert Arabs¹ and was known also to the Greeks and Romans. The Hellenes, or Greeks, for instance, traced their descent from Hellas; and their four main divisions, the Dorians, Aeolians, Ionians, and Achaeans were regarded as the descendants of his sons Dorus, Aeolus, Ion, and Achaeus.

The list of P contains 47 names of peoples extending from Asia Minor, Armenia, and Media on the north to Nubia on the south, and from Elam on the east to Cyprus and the Mediterranean islands on the west.

Most of these peoples are not mentioned in the Old Testament before Jeremiah and Ezekiel (cf. Ezek., chap. 27). Gomer, or the Cimmerians of classical geography (vs. 2), first migrated into Western Asia in the time of the Assyrian king, Sargon (722 B.C.). Magog, or the Scythians, first invaded Western Asia in the time of Jeremiah, and are described as a terror of the future by Ezekiel (38:2; 39:6). Madai,

¹ See W. R. Smith, *Kinship and Marriage in Early Arabia*.

the Medes (vs. 2), first appear in prophecies of the exilic period as the destined overthrowers of Babylon (e.g., Jer. 51: 11). As a whole, accordingly, the list of nations in P belongs to the post-exilic period when P was written.

The list of J contains 45 names. It extends from the Hittites and Phoenicians on the north to South Arabia and Egypt on the south, and from Babylonia on the east to the island of Crete on the west. The nations enumerated by J are those that flourished in the ninth century B.C., when the J document was written. The interest in Assyria (vss. 8-12) is due to the expansion of the Assyrian empire since Ashurnāṣirpal III (885-860 B.C.). The Assyrian city of Calah, mentioned in vss. 11 f., was first built by the Assyrian king Ashurnāṣirpal III. Ophir, mentioned in vs. 29, first became known to the Hebrews in consequence of the voyages of Solomon (I Kings 10:11). It is possible that in vs. 8 we should read Kōsh instead of Kūsh, then we shall have a memory of the Kassites, a people who conquered Babylonia about 1700 B.C. The reference to Sodom and Gomorrah and Admah and Zeboim (vs. 19) is also derived from tradition (cf. Gen. 19:24 [J]; Hos. 11:8).

C. Historical Value of the Hebrew Accounts

1. *The antiquity of the races of mankind.*—The Hebrew conception of the antiquity of the races depends upon the date of the Flood. If, as P supposes, the Flood occurred about 2348 B.C., and all mankind perished except the family of Noah, then the differentiation of the races must have occurred since that date.

From the point of view both of geology and of archaeology this is impossible. As we saw in a previous paper, man was certainly in existence at the beginning of the Quaternary age, if not at the end of the Tertiary. At this time the elevation of Europe, Asia, and America was from 2,000 to 3,000 feet greater than at present. This altitude made the climate colder, and was the chief cause of the glaciation that followed. Because of this elevation the continents were connected at the beginning of the Quaternary age as they have never been since. Asia was joined to America by land that filled the whole of Behring Sea. The Malay Peninsula, East Indies, New Guinea, and Australia formed continuous land. India and East Africa were joined by a continent that filled the place of the present shallow Indian Ocean. Africa was connected with Europe at Gibraltar, Sicily, and Greece. England was joined to the continent, and the North Sea and Baltic were great alluvial plains. Primitive man, accordingly, had no difficulty in spreading over the whole earth. The geological evidence is conclusive that at the beginning of the Pleistocene, or Quaternary, age he was already established in all the continents.

The elevation of land that was the cause of the First Glacial period was followed by a subsidence. The vast accumulation of ice in the Northern Hemisphere caused the earth's crust to sink, and produced a corresponding elevation of the ocean. The land-bridges on which early Quaternary man journeyed to all parts of the world were submerged; and although later elevations occurred, they were never sufficient

to re-establish the connection. Thus at the beginning of the Quaternary age undifferentiated primitive man was separated into five main divisions that did not mingle with one another for millenniums, and that had thus the opportunity in their different environments to develop individual peculiarities.

2. *The number of races.*—Neither J nor P knows of any races outside of a small circle around the eastern end of the Mediterranean. The sons of Japhet are the peoples of Asia Minor and the adjacent islands and of Northern Syria and Mesopotamia. The sons of Ham are the peoples of North Africa, West Arabia, and Canaan. The sons of Shem are the peoples of Arabia and the adjacent lands. All of these are subdivisions of the white, or Caucasian, race. Nothing is known about the four other great races of mankind.

Geology and archaeology tell a different story. They show that through the subsidence of the continents in the early Quaternary period five independent centers of human settlement were established. These were (1) Southwestern Asia, which was cut off from Western Asia and Europe by the Himalaya Mountains and a great sea that occupied the place of the desert of Gobi. Here originated the Yellow, or Mongolian, race. (2) North and South America, the home of the Red, or American, race. (3) Australia and the adjacent islands, the home of the Black, Negrito, or Australian race. (4) Africa south of the Sahara Desert, which at this period was a sea, the home of the dark brown, or Negro, race. (5) North Africa, Europe, and Western Asia, the home of the white, or Caucasian, race.

The main subdivisions of each of these races are as follows: (1) The Yellow includes four main groups: the Mongol-Turkish, Tibetan-Chinese, Malayan-Polynesian, and Korean-Japanese. (2) The Red includes three main groups: the Northern, embracing most of the tribes in North America; the Central, including the tribes of Central America and of the southwestern part of the United States; and the Southern, including the tribes of South America. (3) The Black race includes the Papuans, Melanesians, Australians, Tasmanians, and Andaman Islanders. (4) The Dark Brown race includes the Sudanese, or Negroes proper, the Bantus, or Negroids south of the Sudan, the Hottentots, and the Bushmen. (5) The White race includes the Hamites of Northern Africa and Southern Europe (i.e., Berbers, ancient Egyptians, Galas of East Africa, Iberians of Spain, Etruscans of Italy, Pelasgians of Greece, and possibly Hittites of Asia Minor), the Semites of Arabia and Western Asia, the Aryans of Europe and Western Asia; the Caucasians proper of the Caucasus Mountains; and the Dravidians of India. These main divisions of the human race were already well established by the beginning of the Neolithic age, for Semite, Hamite, and Negro show their characteristic racial types in the oldest Egyptian sculptures.

If Noah and his sons alone survived the Flood, from whom are these other races descended? Conservative commentators have been obliged to assume that the Noachian deluge was local, and that men of other races remained in remote parts of the world so that Noah was the progenitor only of the civilized

racess of the Mediterranean Basin, but this is contrary to the Hebrew assertion of the universality of the Deluge, and to Gen. 9:19 which says of Shem, Ham, and Japhet, "of these was the whole earth overspread"; also to Gen. 10:32 which says, "of these were the nations divided in the earth after the Flood."

3. *The ethnological grouping of the races.*—J and P do not agree in regard to the sons of Noah, nor in their assignment of races to the respective sons. According to J (Gen. 9:25–27) the sons of Noah were Shem, Japhet, and Canaan. According to P (5:32; 6:10; 9:18; 10:1) the sons of Noah were Shem, Ham, and Japhet. In P Canaan appears as one of the descendants of Ham. The editor who has combined the two documents has tried to harmonize the discrepancy by the insertion in 6:18 of the words, "And Ham is the father of Canaan," and in 6:22 of the words: "Ham the father of," but evidently Ham has nothing to do with the original tradition of J in 6:20–27. Canaan is the sinner, and Canaan, not Ham, is cursed.

The sons of Japhet are very differently enumerated by J and by P. J makes Kush and Mizraim sons of Japhet (Gen. 10:8, 13), while P regards them as sons of Ham (vs. 6). J names Asshur among the sons of Japhet (vss. 10–12), while P places him among the sons of Shem (vs. 22). In 10:28 f. (J) Sheba and Havilah are descendants of Shem, but in 10:7 (P) they are descendants of Ham. Both of these classifications cannot be ethnologically correct. They are rather political classifications, by which at one time these peoples were attached to the Japhetic group, at another time

to the Hamitic group, and at still another time to the Semitic group.

Furthermore, the grouping of peoples in these lists does not correspond with the scientific grouping of ethnology. Elam, classified as a son of Shem (vs. 22), was not a Semitic people. On the other hand, Canaan, classified in vs. 6 as a "son of Ham," was a pure Semitic people, and spoke the language that we call Hebrew. The distribution of races in these lists into the three groups of sons of Japhet, sons of Ham (or Canaan), and sons of Shem is geographical rather than ethnological. The sons of Japhet inhabit the regions toward the north and northwest; the sons of Ham, those toward the south; and the sons of Shem, those toward the east.

4. *The civilization of the earliest races.*—According both to the Babylonian and to the Hebrew account, Noah after coming out of the ark began to be a farmer and planted a vineyard (Gen. 9:20 f.). The cultivation of the vine implies that before the differentiation of the races men had already attained the agricultural stage of civilization. In reality the beginnings of agriculture did not come until the end of the Neolithic age, and permanent residence such as the cultivation of the vine requires did not exist until the Bronze age; but, as we have seen, the differentiation of the races began soon after man's first appearance on the earth, and for hundreds of thousands of years he remained in the Paleolithic stage of culture. The beginning of the Neolithic age was about 10,000 B.C., and the end of the Neolithic age, when vine-cultivation first became possible, was about 5000 B.C.

Long after the formation of the separate races certain favored tribes in all parts of the world passed gradually from the Paleolithic to the Neolithic stage of culture. Neolithic man had not only polished stone implements, but also basketry, hand-molded pottery, and textile fabrics. He no longer depended upon hunting, but had domestic animals. In the later Neolithic age he developed also the rudiments of agriculture. Socially he was organized into the larger groups of clans and tribes. He buried his dead in the contracted position of the unborn child to express his belief that death was birth into another life. He built menhirs and dolmens to serve as dwelling-places for the spirits, and placed offerings of food, drink, weapons, and ornaments in the graves. His religion was polydemonism, or the worship of a vast number of spirits, similar to spirits of the dead, that animated all sorts of physical objects. He had a system of totemmarks and other conventional signs that was the origin of the later forms of hieroglyphic writing.

The tribes that developed this civilization were better equipped in the struggle for existence than those that remained in the Paleolithic stage, and they drove the latter to the wall. Paleolithic man gradually disappeared before Neolithic man, surviving only among the Eskimos, the Andaman Islanders, and in certain other out-of-the-way corners of the earth.

It appears, accordingly, that Gen., chap. 10, does not give us a scientific account of the origin of the races of the world, or of their progress in civilization, but only an enumeration of the nations that were in existence at the times when the two Hebrew narrators wrote. These

they classified, not on a sound ethnological basis, but on the basis of geographical and political considerations. Their lists are not of the slightest help in constructing a scientific grouping of the races of mankind, although they are valuable for the geography of the periods in which the J and the P documents were written.

D. Religious Value of These Lists

Although these lists are unscientific, they have great religious value as an expression of belief in the unity of the human race. They affirm that all men are descended from one forefather, Noah, and that, therefore, all are brothers. This is a scientific truth, even though the common ancestor may have lived much earlier than the Hebrew narrators supposed. It is also a religious truth of the highest importance. The races of mankind are not autochthonous, as the heathen religions of antiquity taught, that is, "sprung from their own soil," and therefore independent of one another, and not bound to one another by religious or moral obligations; on the contrary, all the races are branches of one family, created by one God, and bound therefore to recognize and to fulfil the obligations of brotherhood. This in germ is the universalism of the gospel, as proclaimed by Paul at Athens, that "God has made of one blood every nation of men for to dwell on all the face of the earth . . . that they should seek God, if haply they might feel after him and find him, though he is not far from any one of us, for in him we live, and move, and have our being. . . . And now he commandeth men that they should all everywhere repent" (Acts 17:22-31).